

R E M A R K S

U P O N

Dr. PRIESTLEY'S

LETTERS TO THE JEWS,

U P O N H I S

DISCOURSE *on the* RESURRECTION of JESUS,

A N D U P O N H I S

L E T T E R S

T O T H E

MEMBERS *of the* NEW JERUSALEM;

I N T R O D U C T O R Y T O A N

A D D R E S S T O T H E J E W S,

W R I T T E N B Y J A C O B B A R N E T,

A C O N V E R T E D J E W.

L O N D O N:

P R I N T E D A N D S O L D B Y R. H I N D M A R S H,

P R I N T E R T O H I S R O Y A L H I G H N E S S T H E P R I N C E O F W A L E S,

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R. E. M. A. B. R. O.

CHURCH

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LETTERS TO THE

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DISCOURAGING AND REBUTING

THE

LETTERS

TO THE

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INTRODUCTORY
REMARKS,

ADDRESSED TO THE

J E W S.

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My Brethren,

YOU have been often invited to embrace christianity, remarkably in the last century by two celebrated divines, Dr. Kidder, of the Church of England, and Mr. Leslie, of Ireland; in the present century by Jonah Ben Jacob Xeres, a converted Jew, born in Saphia, on the coast of Barbary; and lastly, by Dr. Priestley, at three different times, in his Letters to the Jews, and in A Discourse on the Resurrection of Jesus; which it

B

may

may not be out of season to make a few remarks upon, by way of introduction to the following sheets : a few remarks will be sufficient, because much the same strain of thinking and argumentation runs thro' each invitation, all tending to one point, the recommendation of Socinianism.

Dr. Priestley courts, nay, even presses you, with unwearied application, to become christians ; but to what species, sect, party, or denomination of christians ? Indubitably and with partiality to his own ; but this seems not fair ; it is surely paying you an ill compliment to make himself singly an all-sufficient, peremptory, infallible dictator and guide, and you altogether incompetent judges : it would at least have been handsome in him to have left you to choose for yourselves, after mature examination of the scriptures.

He seems again, likewise, (in his Discourse on the Resurrection of Jesus, p. 15,) not to be possessed of good breeding, when
he

he felicitates himself and you for being the only worshippers of the true God, with the same breath censuring your forefathers and the great body of christians as idolaters, worshipping a creature instead of the Creator. This is a heavy charge indeed, but if upon inquiry it be not found strictly true, then he will incur the breach and punishment of the ninth commandment, "Thou shalt not bear false witness against thy neighbour;" and that the charge is not strictly true, is evident. For not Abraham, Moses, Aaron, the Elders, and the nation at large, worshipped the golden calf, but a factious party only; nor did Joshua, David, the Prophets, and a multitude of others, ever worship the sun, moon, and stars. In 1 Kings xix. 18, the Lord speaking of Samaria, the most addicted to idolatry, informs Elijah, "I have left me seven thousand in Israel, all the knees which have not bowed to Baal."

As to the great body or generality of christians, formed of the established church,

and dissenters from it, living in England, Scotland, Ireland, and elsewhere, they are certainly conscious to themselves of not being idolaters, but worshippers of the one true God, through the mediation of his beloved Son Jesus Christ, and sanctification of the Holy Spirit. Neither again does he lift up his countenance upon you, when he tells you in his letters, "That
 " your present dispersed and calamitous
 " situation is certainly a proof that you are
 " at this very time under the divine dis-
 " pleasure;" and consequently, that your religion, in all it's parts, belief in the typical Moses and Prophets, and in a daily expectation of the Messiah, is altogether unacceptable to God. For my own part, I hope better things of you, my brethren. For our brother Paul, in his Epistle to the Romans, xi. 2, assures you, "God hath
 " not cast away his people which he fore-
 " knew;" and in ver. 26, "All Israel shall
 " be saved."* God himself, Joshua i. 5, promised you, in the person of Joshua, the
 natural

* See Harris's Third Discourse on the Messiah.

natural and typical head of the body, "I
 " will not fail thee, nor forsake thee."

Now though I sincerely wish you to become christians, yet I do not that you should become Socinians, but rather, that you should continue as you are. For should you turn Socinians, you may fall into a species of idolatry, by looking up to Dr. Priestley, exalted into a saint of superior order, power, and beatitudes, for converting you according to his own description, Disc. p. 18, " Happy indeed
 " should I think myself to be, in any measure, the instrument in the hand of Divine Providence, of opening the eyes of
 " any of you to your true interest, and
 " thereby of restoring you to the favour of
 " God."

Neither again does he present to you any firm grounds of faith, hope, and consolation in Disc. p. 20, where he tells you, that from the facts of Jesus being declared the Son of God by an audible voice from

heaven, of his working miracles like Moses,
 and of his being raised from the dead,
 " You ought to declare yourselves chris-
 " tians; yet that you need not cease to be
 " Jews, nor discontinue any ordinances of
 " the law,—that you may call David a
 " Messiah as well as Jesus,—but must be
 " baptized, and celebrate the Lord's sup-
 " per." He should have added, " You are
 " also to keep two sabbath-days, attend
 " synagogue in Duke's-Place, and the
 " meeting at Hackney." Thus your bur-
 den, in room of being lighter, will be-
 come heavier by duplicates; and after all,
 it is to be feared, that when the king, who
 made a marriage for his son, (Matt. xxii.
 11,) shall come in to see the guests, he will
 find you not having on a wedding-garment,
 and dismiss you with reprobation, as a
 medley of Nazarene, Antichristian intru-
 ders; so that, as I said before, it is best,
 perhaps, for you to invite Dr. Priestley to
 come over to you, and be circumcised, or
 remain as you are, in humble expectation,
 till it shall please God to call you in his
 own

own appointed time, and convince you of the truth, as it is in Jesus.

If you only believe, that Jesus was born, lived, spake, worked miracles, died, rose again, ascended into heaven, and sitteth at the right hand of God as a mere man, you will be no better christians than Servetus the Spaniard, Lælius Socinus an Italian, Faustus Socinus the nephew, and many other reformers in the 15th century, nor than those of the present century, who met at the Feathers Tavern, and petitioned Parliament in 1772, 73, to annul that which is all but inspired, the Liturgy and Articles of the Church of England, and who, their petition being rejected, had afterwards the hardiness to address the King, in a most daring and profane publication, entitled, "The Doctrines of a Trinity, and the Incarnation of God, examined upon the Principles of Reason and common Sense;" which received a very excellent answer, entitled, "The Cause of

the Petitioners examined;" printed for Robinson, in Paternoster-Row.

Attend with the utmost regard, and most serious consideration, to the plain and express words of St. John, 1 Epist. ii. 22: "He is Antichrist, that denieth the Father and the Son; he that hath not the Son, hath not the Father;"—*hath not*, observe, that is, possesseth him not in his heart, affections and will, not merely acknowledgeth him as a human prophet and righteous man: "The kingdom of God," says Christ, "is to be within you."

Dr. Priestley certainly proves to you the reality of Jesus and his resurrection as a matter of fact, sufficiently established and authenticated by credible witnesses; so far well:—But then he comes short of well, in that he hath omitted to set before you the benefits of Christ's resurrection,—that he died for your sins, and rose again for your justification,—is your advocate with the Father, and a propitiation for
your

your sins,—that he quickeneth the dead, —that you are to be partakers of the divine nature and of his resurrection, by dying unto sin, and rising unto righteousness, made holy by him, and by sanctification of the Holy Spirit ;—in short, created anew in him unto good works, and by him are to be justified from all things, from which ye could not be justified by the works of the law.

These are the great leading doctrines, and plain declarations, the scriptures, both old and new, abound with ; so that it is not enough that you believe the resurrection of Jesus as a mere matter of fact, which in that respect alone will be of no more service to you than the resurrection of Lazarus ; nor will the precepts and example of Jesus, though the most pure and perfect, be of much more use to you than those of Socrates, without his co-operating virtue and grace, as Christ himself tells you, “ Without me ye can do nothing ; no one
“ cometh unto the Father, but by me ; my
“ strength

“ strength is sufficient for thee, my strength
 “ is made perfect in weakness; he that
 “ liveth and believeth in me, though he
 “ were dead, (in sin, afflictions, and trou-
 “ bles,) yet shall he live; and whoso liveth
 “ and believeth in me, shall not die eter-
 “ nally.” Whom now are you to believe,
 Moses, the Prophets, and Jesus Christ, or
 Dr. Priestley? who, in flat contradiction
 to them, boldly affirms, Disc. p. 55, “ Chris-
 “ tianity (he should have said, the whole of
 “ revelation) is much less to be considered
 “ as a system of doctrines, than as a rule
 “ of practice: nay, the doctrines them-
 “ selves (the chief of which is that of a
 “ future state of retribution) have no other
 “ object than the regulation of our lives;”
 —merely by our own innate strength and
 power, as he explains himself in his sixth
 Letter to the Members of the New Jerusa-
 lem, p. 46, where he denies the necessity
 and use of divine grace and assistance: “ No
 “ persons have immediate communication
 “ with God, except Prophets; and the
 “ great truths of religion, as taught by the
 “ Pro-

“ Prophets, by Moses, by Christ, and by
“ his Apostles, are sufficient of themselves,
“ without any supernatural influx.”

Thus he evidently puts asunder two principal things, which God in his word hath joined together, faith and practice.

Holiness is certainly the end of religion; but holiness meritorious is not attainable without the means, namely, faith and divine communication. The two chief commandments are, “ Thou shalt love the Lord thy God with all thine heart, mind, soul, and strength, and thy neighbour as thyself;” but who will say, he is of himself sufficient for these duties? If works merely moral, done before justification, or not springing from faith in Jesus Christ, are pleasant to God, then is divine revelation, or religion, no better than a system of ethics, and the Atheist or the Deist may be as perfect and rewardable as the Christian. The very heathens, the poets and philosophers, teach us better things than these,
more

more comfortable and encouraging. Homer, in his *Odyfsey*, makes Telemachus address himself to Minerva for internal help :

Descend from heaven, descend, O gracious
maid,

All vain are thy commands, without thy
aid.

Virgil also makes his hero *natus dea*, divinely born, and divinely taught.

St. James, i. 5, says, " If any of you lack
" wisdom, let him ask of God, who giveth
" to all men liberally ;" and ver. 17,
" Every good *δοσις*, small donation, and
" every perfect *δωρημα*, gift, is from above,
" and cometh down from the Father of
" lights." But how can this be true, if
there be no spiritual communication, no
mysterious intercourse between God and
the soul of man? Of what use also are
prayers, praises, meditation, and contem-
plation, without contact, if I may be al-
lowed the expression, between the spirit of
God

God and man, as it is said, He that is joined unto the Lord is one spirit?

That faith, without the law of nature, and without the deeds of the ceremonial law, is efficacious and effectual to salvation, our brother Paul declareth at large in his Epistle to the Romans, but nowhere, that faith without works is so; nor did ever any christian of a sound mind. Now then, reversing the proposition, who, except Atheists, Deists, Socinians, and mere moralists, will dare to say, Works without faith are acceptable and pleasant to God? Faith and works then, as cause and effect, must go hand in hand. This is the rock on which Christ hath built his church.

Many have been ready to object against the scriptures, that they enjoin duties impracticable, such in particular as forgiving and loving our enemies, blessing them that curse us, and praying for them who despitefully use and persecute us; not to take thought for to-morrow; to do good, hoping

hoping for nothing again; to suffer patiently for well-doing; to endure afflictions with meekness, humility, and a totally resigned will: these and many other precepts, it must be confessed, are grievous to flesh and blood, and very difficult to perform; so that the objection seems to have some weight in it, if we are left alone to struggle against principalities and powers in high places, and not to look for any special aid and divine assistance, as Dr. Priestley assureth us we are not, in Let. 6, p. 46,

“ If such beings as men, i. e. beings capable of reflection, and of a reasonable regard to their own happiness, be only informed there is a God, who governs the world in righteousness, we shall have all the knowledge that is necessary for the business of religion:—and when ordinary means are sufficient, it is not in the usual plan of providence to have recourse to extraordinary ones.”

Bishop Horsley, in his Charge to the Clergy of St. David's, does honour to his station,

station, in coming forward openly and explicitly to confront Dr. Priestley and his abettors open and secret, "who, the "doctor affirms, now abound in all the "churches professedly Trinitarian, though "from timidity, or some other motive, they "do not make an open avowal of their "sentiments." Where is Dr. Priestley's charity and love of his neighbour, whether he affirms this of his own knowledge, or from surmise only? So much for Dr. Priestley's practice: we now proceed to take a short view of his faith; which if erroneous, we need not wonder that his practice is so.

He is incessantly beating the air, to prove what was never denied by Jews or Christians, the unity of God; no, nor even by the nations, except by some few, who owned the plurality, but rejected the unity. Thus did Pharaoh, when he said, Exod. v. 2, "Who is Jehovah, that I should obey "him? I know not, that is, I acknowledge "not, Jehovah." So did the worshippers
of

of Baal for a time, till at last, astonished and convinced, they all at once cried out, "Jehovah, he is Elohim; Jehovah, he is Elohim." In like manner do christians in the *Te Deum*, "We praise thee, O God, we acknowledge thee to be the Lord."

Here are two contending parties, the Unitarians and Trinitarians, who are each in the wrong, while they continue in direct opposition; but both perhaps may be reconciled by an impartial attention to the following elucidations.

Error is always running to extremes, while truth ever stays in the center, or in connection with it. Unity without plurality is evil, as is plurality without unity: their conjunction it is, that constitutes good. Unity, or one, so long as it remains such, remains unnoticed; it is a *punctum* or point, merely imaginary, and equivalent to nothing, or a something necessarily conceived, supposed, and required; an *is*, *essence*, *existence*, *substance*, not knowable, nor beneficial, till progression render it perceptible.

In

In the solar system, in vegetable and animal nature, there is no motion, operation, and life, nor in chemistry any transfiguration, without the threefold and reciprocal agency, in due mixture, of fire, light, and spirit, or air: either of them acting singly is destructive, but in union salutary; for instance, the poles chill, the equator scorches, and the ecliptic cherishes, as described by Virgil in his *Æneid*, and by Ovid, *Met. lib. 15*.

*Principio cælum ac terras, camposq; liquentes
Spiritus intus alit*—————

*In superos aer tenuissimus emicat ignes;
Inde retro redeunt, itemq; retexitur ordo.*

In vegetation we behold first the blade, then the ear, after that the full corn in the ear,—the vine, branch, and fruit,—the branch, leaf, and fig.

In logic and numeration there is no *ratio*; in geometry, music, and colours, no figure, melody, nor harmony, but by a third. The most familiar melody, and

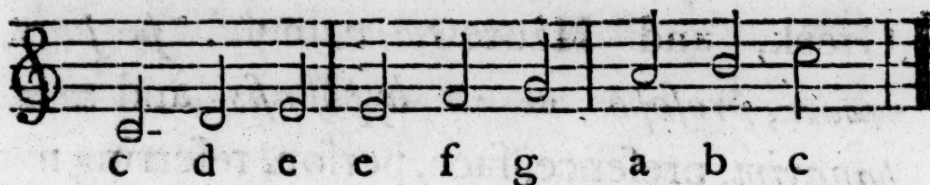
the most pleasant to the ear, is that where the third is the creator and conductor thro' the whole movement; take, for instance, *Non nobis, Domine*; and Handel's "Lord, "in thee have I trusted;" Dettingen *Te Deum*, in the 3d *major*, Green's "Let my "complaint come before thee, O Lord," solo, with the 3d *minor*, where the discords throughout the movement are resolved, and reconciled to the ear, as a *bitter sweet* to the taste.

The number seven is the most complete and perfect, because composed of three thirds; for the eighth is a mere reiteration of the first, forming what are called the common chords, 3d, 5th, and 8th. The 8th too serves as a resolution of the 7th, and relief of the ear, which is ready to begin the scale again in progression; which may be thus exemplified in musical characters.



Or

Or thus:



Now in each of the preceding illustrations, the first of which, fire, light, and spirit, is perhaps the best, because the most familiar, distinct, correlative, and universal a substance, under three determinate exhibitions, variations, or conditions, but capable of infinite degrees; here, I say, in each is a singular number become plural, 1, 2, 3 || 1, 3, or 3, 2, 1 || 3, 1; in technical terms, a unity in trinity, or a trinity in unity: the fact, the reality of Being, is clear, however difficult it may be to find out adequate terms to explain or express it's mode. Suppose we call the first the *essence* invisible, but manifested and seen in the second, an *existence*, arising or generated immediately *from, out of*, the essence; heard, tasted, and felt in the third, a *procession* from or communication with the second, or from both. To express this are used

other terms, borrowed from the Latin, Greek, and Hebrew, namely, *persona*, *προσωπος*, *prosopos*, *υποστασις*, *hypostasis*, and פְּנִיִּים, *panayim*, presence, face, person, referring not to different substances, but to one essence in distinct representations, or appearances, one source forming three streams or rivers.

The Grecians and Romans in their mythology, and the Egyptians in their hieroglyphics, aimed to present this truth to the eye, by human, animal, and other figures, simple and compound. What is a tripod, a trident, three graces, three judges, three heads upon one body, the caduceus, the attitude of winged Mercury, but a corrupt imitation of the cherubim?

A natural trinity in unity may afford us, by analogy, some faint ideas of the spiritual; but in conceiving and speaking of this profound, adorable mystery, the best guide are the scriptures, together with our own faith, practice, inward experience, and knowledge.

It

It is true, as Dr. Priestley observes, the word trinity is not found in the sacred writings ; but the thing, the reality, is in sundry ways and divers manners.

Neither, again, is the distinction of first, second, or third persons mentioned in scripture, nor indeed would it have been strictly proper. For where there is equality, coincidence, and concord, there is, strictly speaking, no priority ; as in music, you may begin the melody with the 3d above the key, and descend to the 1st, or ascend with the second ; or you may set out with the 4th below the key, which is really a third, exclusive or resolved.

Agreeably to this, Christ (John viii. 12,) referring to the natural agents, fire, light, and spirit, and playing upon them, as it were, and harmonizing them, says, "I am the light of the world ;" and chap. xiv. ver. 6, "No man cometh unto the Father, but by me." Again, (vi. 44,) "None can come to me, except the Father, who sent

“ me, draw him.” And, (x. 3,) “ I and
 “ my Father are one,” as the mild, delight-
 ful blending of heat and light, or two tones
 in a close shake, neatly executed, and in-
 stantly terminating in one. Again, (v. 23,)
 “ All men should honour the Son, even as
 “ they honour the Father.” Again, (xvi.
 13,) “ When the spirit of truth is come, he
 “ will guide you into all truth, he shall glo-
 “ rify me; for he shall receive of mine,
 “ and shew it unto you.”

John himself, speaking in the same figu-
 rative style or allusion, (i. 4,) saith, “ In
 “ him was light, and the light was the life
 “ of men. The light shineth in darkness,
 “ and the darkness comprehended it not,”
 κατελαβεν, laid not hold of, received, combined
 not with it, being so gross, compact, hard,
 and discordant, as not to be rarefied and
 resolved into harmony.

Again, John says, “ He came unto his
 “ own, and his own received him not; but
 “ as many as received him, to them gave
 “ he

“ he power to become the sons of God,” like darkness and air changed into light, a discord resolved, lead, brass, iron, transmuted into gold, or meat digested into juices, chyle, blood——

Every nation and language under heaven have names for things or beings, and of course for the first Being.

Names, or nouns, are distinguished into proper and appellative.

A proper name of the singular number, stands for, and is peculiar to, one ; and an appellative, singular or plural, is common to many, under some kind of agreement or analogy.

Were we to traverse the whole earth and sea, among the earliest nations, in quest of names for the first and great Being, the journey and voyage might be too tedious, and perhaps unprofitable. Let us, therefore, confine ourselves to three classes of

people, the Romans, Grecians, and Hebrews, the offspring of Japhet and Shem; whose descendants and whose writings are marvellously with us to this day.

In the Latin classical language, the only name is *Deus*, an appellative, of uncertain derivation and signification, singular and plural; so likewise is $\Theta\epsilon\omicron\varsigma$, *Theos*, in Greek: as to the words *dominus*, Κυριος , *Kurios*, and those several names for their deities, they will afford us little or no satisfaction in the present inquiry, which will lead us on to the Hebrews.

Now then for a moment let us suppose no divine revelation, and that the first man, brought into the world at once an adult, complete and perfect, placed in some delightful, happy situation of residence and climate, immediately looking up, around, down, and into himself, might naturally break forth into exclamations, How came I here!—whence this world, that fiery sun, the clear light and refreshing breeze!—these shady trees, pleasant fruits, herbs, and this cooling

cooling stream! Surely there must be some all-wise, powerful, good Being, the Author and Creator of myself and all creatures! Upon this a voice is heard, *אֶהְיֶה אֲשֶׁר אֶהְיֶה*, *I am, or I will be, what I am or will be.* The man amazed, returns the proper name of four letters, or vocal sounds, *יְהוָה*, *Yehoha, He will be*, and adores.

Now this Being begins to reveal himself in some relative name, that of Elohim, for instance.

The former name, as you well know, descriptive of essence in all time past, present, and future, and possessed of all power without controul, is for the most part never used, either the compound *Yehovah*, or the simple *Yah*, but in the singular number, nor ever admits of the suffix pronoun *my, thy, our, their*, like the latter; which you must likewise know, though you may not like to own it, is plural, sometimes singular, *El, Eloha*.

God

God said to Moses, Exod. iii. 14, 15, "I am that I am; this is my name for ever." Other relative names shall not be for ever, as Paul, 1 Cor. xv. 28, assureth us: see Isa. xlii. 8. Zech. xiv. 9.

When these two names occur together, they denote a plurality in unity, as in Deut. vi. 4, "Hear, O Israel, Jehovah our Elohim is one Jehovah," not our Elohim is one Elohim: and again, in the first command, "I am Jehovah thy Elohim; thou shalt have no other Elohim but *me*," not *us*. Here *I*, *me*, express the unity, and Elohim the plurality.

Were it necessary, it is easy to produce many more proofs of this doctrine out of the Old Testament. Christ, in the New, is still more explanatory and explicit, when he bids his disciples, Mat. xxviii. 19, "Go, baptize all nations into the name of the Father, Son, and Holy Ghost, or Spirit." Here name denotes the essence, center, and bond of union; and Father, Son, and Holy

Holy Spirit, the *Personæ*, or distinct agents in the economy of grace. Agreeably to this, St. John, 1 Epist. v. 7, says, "There
 " are three that bear witness in heaven, the
 " Father, the Word, and Holy Spirit, and
 " these three are one;" not *τρεῖς* neutral plural, three things or substances; but *τρεις* masculine, (agreeing perhaps with *προσωποι*, or *ἄνθρωποι*, persons understood,) is *ἐν* one thing, name, essence,—consubstantially and equally, but three distinctly and jointly in agency and influence.

Let these few plain proofs suffice; the serious, modest inquirer will find many more in the scriptures, which, under divine influence and illumination, he will be able to explain for himself more serenely, and to his satisfaction, than to be distracted with the diverse opinions of commentators, who judge of spiritual things only by their natural senses and acquirements. If man is to exist hereafter, of what real use is natural philosophy, mathematics, and knowledge of languages, unless they lead us from na-
 tural

tural things to spiritual? Man is a mere animal, a worm, I might say, worse than a worm, till he receive the things of God, wisdom from above, "which is pure, peace-able, gentle, easy to be intreated, full of mercy and good works, without partiality, and without hypocrisy."

The Greek language of the New Testament, which is that of the Seventy, having no proper name for the Deity, θεός, *theos*, and other appellatives being used, sometimes for the Essence, and generally for Personality, it was impossible, perhaps, for the authors of the New Testament to speak and write of these nice discriminations with the same accuracy and precision in Greek as in Hebrew. Hence Dr. Priestley's misconceptions and expressions, (it is to be hoped erroneously in judgment, like St. Paul, not intentionally, with an evil heart of unbelief,) in his first letter to the Members of the New Jerusalem, and elsewhere, "We view with equal horror the doctrine of the Trinity, consisting of *three Persons in one God*, as
"equally

“equally absurd and blasphemous, constituting, in fact, *three Gods*.” No, Sir, you are led into a mistake, unfortunately as it should seem, by not having a musical ear, and a profound knowledge of Greek, Hebrew, and Physics. Rather, if you please, say, three Persons in one Jehovah, like three tones in concord, three agents in one substance, or a plural noun before a verb singular, *Bara Elohim*. A similar construction to this is where two or three substantives, in the nominative case, are made to agree with a verb singular; where each contributes its part distributively to produce a single action. A remarkable instance occurs in 1 Thess. iii. 11, where three nouns have only a verb singular, *κατεσθυναί*, not *κατεσθυναίτε*.

What now is to be done, not in a sudden fit of despair, strangle yourself as did Judas, who deliberately betrayed his master, but weep bitterly like Peter, who, in a momentary state of dereliction and fright, denied him; yet on reflection, when he came to himself,

himself, he ever after loved, served, and adored him with a daily increasing knowledge, fervour, and diligence.

It is said in Luke xxii. 61, The Lord turned and looked upon Peter; surely not with bodily eyes, for he was in another apartment with the servants, warming himself at the fire. Christ (Luke xii. 10,) had promised pardon to Peter, Paul, and to others in like circumstance of unbelief, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, (as being in his nature partly human and partly divine); "but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven," because he is purely divine, as Peter (Acts v. 4,) told Ananias, "Thou hast not lied unto men, but unto God."

Go to now ye that say, There is no God, no Jehovah Elohim, no divine revelation, no fall, redemption, propitiation for sin, no advocate with the Father, and communion or fellowship of the Holy Spirit.

As

As for Dr. Priestley's Letters to the Members of the New Jerusalem, I leave them to defend Baron Swedenborg, with this friendly observation, that he may be read safely, pleasantly, and with instruction, as a writer of peculiar ingenuity and wit, superior to Le Sage and Dean Swift, in his visionary descriptions and characters of good and bad men; not to forget his knowledge in natural philosophy, anatomy, chemistry. It were easy to select abundant instances out of his *Arcana Cœlestia*, where he has interviews with kings, popes, cardinals, Jews, Protestants, Turks, and others.

And now, my brethren, I conclude with a character of you, somewhat culpable, and of christians, but not finally reprobate, drawn by Christ, Luke xvi. 1, in a parable of the unjust steward, (the Jewish high-priest, and representative of the whole body,) where he commends him as acting not σοφως, divinely wise, but φρονιμως, worldly prudent, with foresight, circumspection, and

and diligence. The steward said within himself, What shall I do? for my lord is going to take from me the stewardship; I cannot dig, (being weakly, feebly formed, unfit for, and unused to laborious employment,) to beg I am ashamed, (being an action and state beneath the dignity of human nature; besides, I expect to be supported by my rich relations, or the friendly assistance of the synagogue, when reduced to inability and poverty); I am resolved what to do, that when I am put out of the stewardship, they (the christians and others) may receive me into their houses; (while in my state of dispersion I turn merchant all over the world). Upon this, calling every one of his lord's debtors (christians) unto him, he said unto the first, How much owest thou unto my lord? (by my benefit and instruction of trading with you,) and he said, An hundred measures of oil; and he said unto him, sitting down quickly, Take thy bill, and write fifty, (allowing me so much discount). Then he said to another, And how much owest thou unto my lord? and he

he said, An hundred measures of wheat: and he said unto him, Take thy bill, and write fourscore, (corn being more plenty and cheaper than oil). Here is a most striking picture of merchandize, which the Jews introduced into Europe, remarkably first at Venice, Spain, and France, abounding in oil; afterwards into Sicily, Germany, England, with corn. For in the parable, the products stand for the people and country.

Christ ends this prophetical parable with this emphatical instructive notation to christians: "The children of this world" (the Jews) are (or will be, there being no verb in the original, observe, it may be supplied at discretion,) more discrete and consistent than the children of light (the christians) in their generation. Therefore I say unto you, (christians,) make to yourselves friends of the mammon of unrighteousness, (the Jews, living with them in brotherly kindness and charity, very singular in the art and industry, young

D

"and

“and old, of merchandize,) that when ye
 “(christians) fail (by infidelity, idleness,
 “dissipation, amusements, pleasure, pro-
 “fusenefs, seduction, avarice, tricking,
 “fraud, robbery, sabbath-breaking,—more
 “prevalent at this present time throughout
 “Christendom, than was ever among the
 “Jews,) they (the Jews and elder brother)
 “may receive you (be one with you, chris-
 “tians, in love,) into everlasting habita-
 “tions;”—namely, at the consummation of
 all things, the grand and final period of uni-
 versal change and conversion, natural and
 spiritual, hastily approaching, wherein the
 kingdom of God shall fully come, descri-
 bed by St. Peter, 2 Epist. iii. 10, and Rev.
 xxi. not at all tremendous, but welcome, a
 day of joy and gladness, to every true be-
 liever.



N.B. These remarks are respectfully presented to the
 consideration of the candid reader, as hints only, or as
 (what painters call) sketches, draughts, studies—or like
 the three original natural colours, the azure blue, the
 golden yellow, and the fiery red, from which are produ-
 ced, by a various union, *all* other colours.

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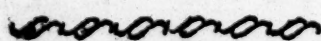
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ERRATA.

Page 29, line 8, *instead of* agreeing perhaps with, *προσωποι*, or *ανερες*, persons understood,—*read* agreeing with the antecedents, Father, Word, and Spirit.



